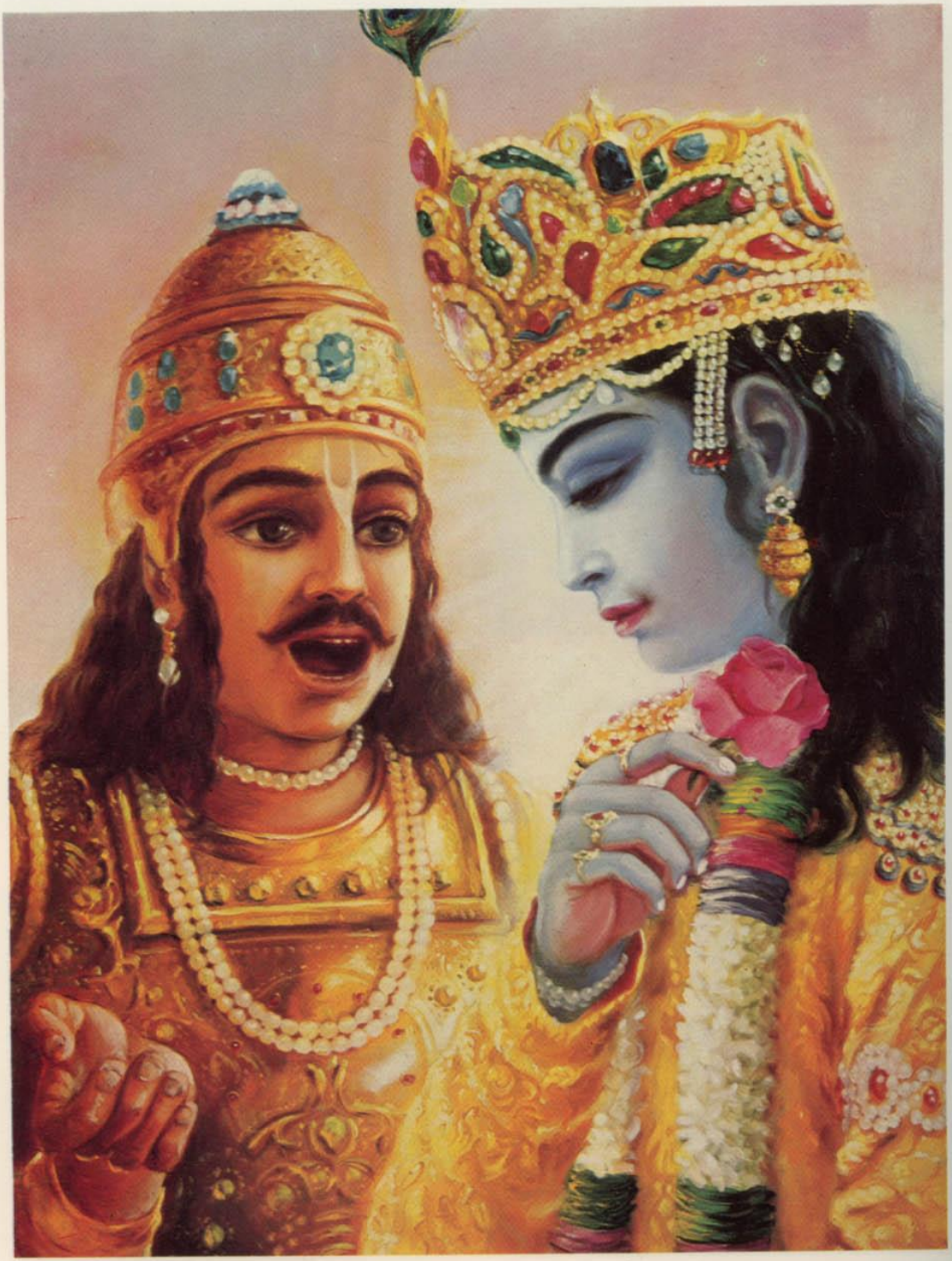

Plate 33 Arjuna addressed Kṛṣṇa: "You are the Supreme Brahman, the ultimate, the supreme abode and purifier." *(pp.168–169)*

TEXTS 12-13

arjuna uvaca
param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum
ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

SYNONYMS

arjunah uvaca—Arjuna said; *param*—supreme; *brahma*—truth; *param*—supreme; *dhama*—sustenance; *pavitram*—purest; *paramam*—supreme; *bhavan*—Yourself; *purusam*—personality; *sasvatam*—original; *divyam*—transcendental; *adi-devam*—original Lord; *ajam*—unborn; *vibhum*—greatest; *ahuh*—say; *tvam*—unto You; *rsayah*—sages; *sarve*—all; *devarsih*—the sage among the demigods; *naradah*—Narada; *tatha*—also; *asitah*—Asita; *devalah*—Devala; *vyasah*—Vyasa; *svayam*—personally; *ca*—also; *eva*—certainly; *bravisi*—explaining; *me*—unto me.

TRANSLATION

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me.

PURPORT

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of *Bhagavad-gita* in this chapter, became completely free from all doubts and accepted Krsna as the Supreme Personality of Godhead. He at once boldly declares, "You are Parambrahma, the Supreme Personality of Godhead." And previously Krsna states that He is the originator of everything and everyone. Every demigod and every human being is dependant on Him. Men and demigods, out of ignorance, think that they are absolute and independant of the Supreme Lord Krsna. That ignorance is removed perfectly by the discharge of devotional service. This is already explained in the previous verse by the Lord. Now by His grace, Arjuna is

accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not because Krsna is an intimate friend of Arjuna that he is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the *Kena Upanisad* it is stated that the Supreme Brahman is the rest for everything, and Krsna has already explained that everything is resting on Him. The *Mundaka Upanisad* confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Krsna is *smaranam,* one of the methods of devotional service. It is only by devotional service to Krsna that one can understand his position and get rid of this material body.

In the *Vedas* the Supreme Lord is accepted as the purest of the pure. One who understands that Krsna is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Krsna as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Narada is the chief.

Krsna is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures. the *Puranas* and histories. In all Vedic literatures Krsna is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Krsna. If we want to understand *Bhagavad-gita,* we should accept the statements in these two verses. This is called the *parampara* system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand *Bhagavad-gita.* It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Krsna is an ordinary person.

Plate 34 The opulence of the Absolute Lord, Śrī Kṛṣṇa. *(pp.169–176)*

TEXT 14

sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah

SYNONYMS

sarvam—all; *etat*—these; *rtam*—truths; *manye*—accept; *yat*—which; *mam*—unto me; *vadasi*—You tell; *kesava*—O Krsna; *na*—never; *hi*—certainly; *te*—Your; *bhagavan*—O Personality of Godhead; *vyaktim*—revelation; *viduh*—can know; *devah*—the demigods; *na*—nor; *danavah*—the demons.

TRANSLATION

O Krsna, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.

PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Krsna. He is not even known by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Krsna and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of *Bhagavad-gita.* As described in the Fourth Chapter, the *parampara* system of disciplic succession for the understanding of *Bhagavad-gita* was lost, and therefore Krsna reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction to *Gitopanisad, Bhagavad-gita* should be understood in the *parampara* system. When the *parampara* system was lost, Arjuna was again selected to rejuvenate it. The acceptance of Arjuna of all that Krsna says should be emulated; then we can understand the essence of *Bhagavad-gita,* and then only can we understand that Krsna is the Supreme Personality of Godhead.

TEXT 15

svayam evatmanatmanam
vettha tvam purusottama
bhuta-bhavana bhutesa
deva-deva jagat-pate

SYNONYMS

svayam—personality; *eva*—certainly; *atmana*—by Yourself; *atmanam*—Yourself; *vettha*—know; *tvam*—You; *purusottama*—O greatest of all persons; *bhuta-bhavana*—O origin of everything; *bhutesa*—O Lord of everything; *deva-deva*—O Lord of all demigods; *jagat-pate*—O Lord of the entire universe.

TRANSLATION

Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O Supreme Person, Lord of the universe!

PURPORT

The Supreme Lord Krsna can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his successors. Persons of demonic or atheistic mentality cannot know Krsna. Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Krsna should not try to comment on *Bhagavad-gita. Bhagavad-gita* is the statement of Krsna, and since it is the science of Krsna, it should be understood from Krsna as Arjuna understood it. It should not be received from atheistic persons.

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramatma and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A liberated man and even a common man may realize impersonal Brahman or localized Paramatma, yet they may not understand God's personality from the verses of *Bhagavad-gita,* which are being spoken by this person, Krsna. Sometimes the impersonalists accept Krsna as Bhagavan, or they accept His authority. Yet many liberated persons cannot understand Krsna as Purusottama, the Supreme Person, the father of all living entities. Therefore Arjuna addresses Him as Purusottama. And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhutesa, the supreme controller of everyone. And even if one knows Krsna as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all demigods, one may not know that He is the

supreme proprietor of everything; therefore He is addressed as Jagatpati. Thus the truth about Krsna is established in this verse by the realization of Arjuna, and we should follow in the footsteps of Arjuna to understand Krsna as He is.

TEXT 16

vaktum arhasy asesena
divya hy atma-vibhutayah
yabhir vibhutibhir lokan
imams tvam vyapya tisthasi

SYNONYMS

vaktum—to say; *arhasi*—deserve; *asesena*—in detail; *divya*—divine; *hi*—certainly; *atma*—Yourself; *vibhutayah*—opulences; *yabhih*—by which; *vibhutibhih*—opulences; *lokan*—all the planets; *iman*—these; *tvam*—You; *vyapya*—pervading; *tisthasi*—remain.

TRANSLATION

Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them.

PURPORT

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Lord Krsna. By Krsna's grace, Arjuna has personal experience, intelligence and knowledge and whatever else a person may have through all these agencies, and he has understood Krsna as the Supreme Personality of Godhead. For him there is no doubt, Yet he is asking Krsna to explain His all-pervading nature so that in the future people will understand, especially the impersonalists, how He exists in His all-pervading aspect through His different energies. One should know that this is being asked by Arjuna on behalf of the common people.

TEXT 17

katham vidyam aham yogims
tvam sada paricintayan
kesu kesu ca bhavesu
cintyo 'si bhagavan maya

SYNONYMS

katham—how; *vidyam aham*—shall I know; *yogin*—O supreme mystic; *tvam*—You; *sada*—always; *paricintayan*—thinking; *kesu*—in which; *kesu*—in which; *ca*—also; *bhavesu*—nature; *cintyah asi*—You are remembered; *bhagavan*—O Supreme; *maya*—by me.

TRANSLATION

How should I meditate on You? In what various forms are You to be contemplated, O Blessed Lord?

PURPORT

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His *yoga-maya.* Only surrendered souls and devotees can see Him. Now Arjuna is convinced that His friend, Krsna, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man. No common man, including the demons and atheists, can know Krsna because He is guarded by His *yoga-maya* energy. Again, these questions are asked by Arjuna for their benefit. The superior devotee is not only concerned for his own understanding, but for the understanding of all mankind. Out of his mercy, because he is a Vaisnava, a devotee, Arjuna is opening the understanding for the common man as far as the all-pervasiveness of the Supreme is concerned. He addresses Krsna specifically as *yogin* because Sri Krsna is the master of the *yoga-maya* energy by which He is covered and uncovered to the common man. The common man who has no love for Krsna cannot always think of Krsna; therefore he has to think materially. Arjuna is considering the mode of thinking of the materialistic persons of this world. Because materialists cannot understand Krsna spiritually, they are advised to concentrate the mind on physical things and try to see how Krsna is manifested by physical representations.

TEXT 18

vistarenatmano yogam
vibhutim ca janardana
bhuyah kathaya trptir hi
srnvato nasti me 'mrtam

SYNONYMS

vistarena—in description; *atmanah*—of Yourself; *yogam*—mystic power; *vibhutim*—opulences; *ca*—also; *janardana*—O killer of the atheists; *bhuyah*—again; *kathaya*—describe; *trptih*—satisfaction; *hi*—certainly; *srnvatah*—hearing; *na asti*—there is no; *me*—my; *amrtam*—nectar.

TRANSLATION

Tell me again in detail, O Janardana [Krsna], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

PURPORT

A similar statement was made to Suta Gosvami by the *rsis* of Naimisaranya, headed by Saunaka. That statement is:

vayam tu na vitrpyama uttama-sloka-vikrame
yac chrnvatam rasa-jnanam svadu svadu pade pade.

"One can never be satiated even though one continuously hears the transcendental pastimes of Krsna, who is glorified by Vedic hymns. Those who have entered into a transcendental relationship with Krsna relish in every step descriptions of the pastimes of the Lord." Thus Arjuna is interested to hear about Krsna, specifically how He remains as the all-pervading Supreme Lord.

Now as far as *amrtam*, nectar, is concerned, any narration or statement concerning Krsna is just like nectar. And this nectar can be perceived by practical experience. Modern stories, fiction and histories are different from the transcendental pastimes of the Lord in that one will tire of hearing mundane stories, but one never tires of hearing about Krsna. It is for this reason only that the history of the whole universe is replete with references to the pastimes of the incarnations of Godhead. For instance, the *Puranas* are histories of bygone ages that relate the pastimes of the various incarnations of the Lord. In this way the reading matter remains forever fresh, despite repeated readings.

TEXT 19

sri-bhagavan uvaca
hanta te kathayisyami
divya hy atma-vibhutayah
pradhanyatah kuru-srestha
nasty anto vistarasya me

SYNONYMS

sri bhagavan uvaca—the Supreme Personality of Godhead said; *hanta*—yes; *te*—unto you; *kathayisyami*—I shall speak; *divyah*—divine; *hi*—certainly; *atma-vibhutayah*—personal opulences; *pradhanyatah*—principally; *kurusrestha*—O best of the Kurus; *na asti*—there is no; *antah*—limit; *vistarasya*—to the extent; *me*—My.

TRANSLATION

The Blessed Lord said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

PURPORT

It is not possible to comprehend the greatness of Krsna and His opulences. The senses of the individual soul are imperfect and do not permit him to understand the totality of Krsna's affairs. Still the devotees try to understand Krsna, but not on the principle that they will be able to understand Krsna fully at any specific time or in any state of life. Rather, the very topics of Krsna are so relishable that they appear to them as nectar. Thus they enjoy them. In discussing Krsna's opulences and His diverse energies, the pure devotees take transcendental pleasure. Therefore they want to hear and discuss them. Krsna knows that living entities do not understand the extent of His opulences; He therefore agrees to state only the principal manifestations of His different energies. The word *pradhanyatah* (principal) is very important because we can understand only a few of the principal details of the Supreme Lord, for His features are unlimited. It is not possible to understand them all. And *vibhuti,* as used in this verse, refers to the opulences by which He controls the whole manifestation. In the *Amara-kosa* dictionary it is stated that *vibhuti* indicates an exceptional opulence.

The impersonalist or the pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energy. Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation. Now Krsna is describing what can be directly perceived by the common man; thus part of His variegated energy is described in this way.

TEXT 20

aham atma gudakesa
sarva-bhutasaya-sthitah
aham adis ca madhyam ca
bhutanam anta eva ca

SYNONYMS

aham—I; *atma*—soul; *gudakesa*—O Arjuna; *sarva-bhuta*—all living entities; *asaya-sthitah*—situated within; *aham*—I am; *adih*—origin; *ca*—also; *madhyam*—middle; *ca*—also; *bhutanam*—all living entities; *antah*—end; *eva*—certainly; *ca*—and.

TRANSLATION

I am the Self, O Gudakesa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

PURPORT

In this verse Arjuna is addressed as Gudakesa, which means one who has conquered the darkness of sleep. For those who are sleeping in the darkness of ignorance, it is not possible to understand how the Supreme Godhead manifests Himself in the material and spiritual worlds. Thus this address by Krsna to Arjuna is significant. Because Arjuna is above such darkness, the Personality of Godhead agrees to describe His various opulences.

Krsna first informs Arjuna that He is the Self or soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the Purusa incarnations, and from Him everything begins. Therefore He is *atma,* the soul of the *mahat-tattva,* the universal elements. The total material energy is not the cause of the creation, but actually the Maha-Visnu enters into the *mahat-tattva,* the total material energy. He is the soul. When Maha-Visnu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul of Krsna enters.

The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes. A description of the three *purusa-avataras* is given in *Srimad-Bhagavatam.* "The Supreme Personality of Godhead manifests three features, as Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu, in this material manifestation." The Supreme Lord Krsna, the cause of all causes, lies down in the cosmic

ocean as Maha-Visnu or Karanodakasayi Visnu, and therefore Krsna is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

TEXT 21

adityanam aham visnur
jyotisam ravir amsuman
maricir marutam asmi
naksatranam aham sasi

SYNONYMS

adityanam—of the Adityas; *aham*—I am; *visnuh*—the Supreme Lord; *jyotisam*—of all luminaries; *ravih*—the sun; *amsuman*—radiant; *maricih*—Marici; *marutam*—of the Marutas; *asmi*—I am; *naksatranam*—of stars; *aham*—I am; *sasi*—the moon.

TRANSLATION

Of the Adityas I am Visnu, of lights I am the radiant sun, I am Marici of the Maruts, and among the stars I am the moon.

PURPORT

There are twelve Adityas, of which Krsna is the principal. And among all the luminaries twinkling in the sky, the sun is the chief, and in the *Brahma-samhita* the sun is accepted as the glowing effulgence of the Supreme Lord and is considered to be one of His eyes. Marici is the controlling deity of the heavenly spaces. Among the stars, the moon is most prominent at night, and thus the moon represents Krsna.

TEXT 22

vedanam sama-vedo 'smi
devanam asmi vasavah
indriyanam manas casmi
bhutanam asmi cetana

SYNONYMS

vedanam—of all the *Vedas*; *sama-vedah*—the *Sama-veda; asmi*—I am; *devanam*—of all the demigods; *asmi*—I am; *vasavah*—heavenly king; *indriyanam*—of all the senses; *manah*—the mind; *ca*—also; *asmi*—I am; *bhutanam*—of all living entities; *asmi*—I am; *cetana*—the living force.

TRANSLATION

Of the Vedas I am the Sama-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

PURPORT

The difference between matter and spirit is that matter has no consciousness like the living entity; therefore this consciousness is supreme and eternal. Consciousness cannot be produced by a combination of matter.

TEXT 23

rudranam sankaras casmi
vitteso yaksa-raksasam
vasunam pavakas casmi
meruh sikharinam aham

SYNONYMS

rudranam—of all the Rudras; *sankarah*—Lord Siva; *ca*—also; *asmi*—I am; *vittesah*—the lord of the treasury; *yaksa-raksasam*—of the Yaksas and Raksasas; *vasunam*—of the Vasus; *pavakah*—fire; *ca*—also; *asmi*—I am; *meruh*—Meru; *sikharinam*—of all mountains; *aham*—I am.

TRANSLATION

Of all the Rudras I am Lord Siva; of the Yaksas and Raksasas I am the lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of the mountains I am Meru.

PURPORT

There are eleven Rudras, of whom Sankara, Lord Siva, is predominant. He is the incarnation of the Supreme Lord in charge of the modes of ignorance in the universe. Among the demigods Kuvera is the chief treasurer, and he is a representation of the Supreme Lord. Meru is a mountain famed for its rich natural resources.

TEXT 24

purodhasam ca mukhyam mam
viddhi partha brhaspatim
senaninam aham skandah
sarasam asmi sagarah

SYNONYMS

purodhasam—of all priests; *ca*—also; *mukhyam*—chief; *mam*—Me; *viddhi*—understand; *partha*—O son of Prtha; *brhaspatim*—Brhaspati; *senaninam*—of all commanders; *aham*—I am; *skandah*—Kartikeya; *sarasam*—of all reservoirs of water; *asmi*—I am; *sagarah*—the ocean.

TRANSLATION

Of priests, O Arjuna, know Me to be the chief, Brhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

PURPORT

Indra is the chief demigod of the heavenly planets and is known as the king of the heavens. The planet in which he reigns is called Indraloka. Brhaspati is Indra's priest, and since Indra is the chief of all kings, Brhaspati is the chief of all priests. And as Indra is the chief of all kings, similarly Skanda, the son of Parvati and Lord Siva, is the chief of all military commanders. And of all bodies of water, the ocean is the greatest. These representations of Krsna only give hints of His greatness.

TEXT 25

maharsinam bhrgur aham
giram asmy ekam aksaram
yajnanam japa-yajno 'smi
sthavaranam himalayah

SYNONYMS

maharsinam—among the great sages; *bhrguh*—Bhrgu; *aham*—I am; *giram*—of vibrations; *asmi*—I am; *ekam aksaram-pranava; yajnanam*—of sacrifices; *japa-yajnah*—chanting; *asmi*—I am; *sthavaranam*—of immovable things; *himalayah*—the Himalayan mountains.

TRANSLATION

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

PURPORT

Brahma, the first living creature within the universe, created several sons for the propagation of various kinds of species. The most powerful of his sons is Bhrgu, who is also the greatest sage. Of all the transcendental vibrations, the "*om*" (*omkara*) represents the Supreme. Of all the sacrifices, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the purest representation of Krsna. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Krsna, Hare Krsna, there is no question of violence. It is the simplest and the purest. Whatever is sublime in the worlds is a representation of Krsna. Therefore the Himalayas, the greatest mountains in the world, also represent Him. The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himalayas are never movable. Thus the Himalayas are greater than Meru.

TEXT 26

asvatthah sarva-vrksanam
devarsinam ca naradah
gandharvanam citrarathah
siddhanam kapilo munih

SYNONYMS

asvatthah—the banyan tree; *sarva-vrksanam*—of all trees; *devarsinam*—of all the sages amongst the demigods; *ca*—and; *naradah*—Narada; *gandharvanam*—the citizens of the Gandharva planet; *citrarathah*—Citraratha; *siddhanam*—of all those who are perfected; *kapilah munih*—Kapila Muni.

TRANSLATION

Of all trees I am the holy fig tree, and amongst sages and demigods I am Narada. Of the singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

PURPORT

The fig tree (*asvattha*) is one of the most beautiful and highest trees, and people in India often worship it as one of their daily morning rituals. Amongst the demigods they also worship Narada, who is considered the greatest devotee in the universe. Thus he is the representation of Krsna as a devotee. The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha. Amongst the perpetually living entities, Kapila is considered an incarnation of Krsna, and His philosophy is mentioned in the *Srimad-Bhagavatam.* Later on another Kapila became famous, but his philosophy was atheistic. Thus there is a gulf of difference between them.

TEXT 27

uccaihsravasam asvanam
viddhi mam amrtodbhavam
airavatam gajendranam
naranam ca naradhipam

SYNONYMS

uccaihsravasam—Uccaihsrava; *asvanam*—among horses; *viddhi*—know; *mam*—Me; *amrta-udbhavam*—produced from the churning of the ocean; *airavatam*—Airavata; *gajendranam*—of elephants; *naranam*—among human beings; *ca*—and; *naradhipam*—the king.

TRANSLATION

Of horses know Me to be Uccaihsrava, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airavata, and among men I am the monarch.

PURPORT

The devotee demigods and the demons (*asuras*) once took a sea journey. On this journey, nectar and poison were produced, and Lord Siva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaihsrava. Another animal produced from the nectar was an elephant named Airavata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Krsna.

Amongst the human beings, the king is the representative of Krsna because Krsna is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Maharaja Yudhisthira, Maharaja Pariksit and Lord Rama were all highly righteous kings who always thought of the citizens' welfare. In Vedic literature, the king is considered to be the representative of God. In this age, however, with the corruption of the principles of religion, monarchy decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

TEXT 28

ayudhanam aham vajram
dhenunam asmi kamadhuk
prajanas casmi kandarpah
sarpanam asmi vasukih

SYNONYMS

ayudhanam—of all weapons; *aham*—I am; *vajram*—the thunderbolt; *dhenunam*—of cows; *asmi*—I am; *kamadhuk*—the *surabhi* cows; *prajanah*—for begetting children; *ca*—and; *asmi*—I am; *kandarpah*—Cupid; *sarpanam*—of all snakes; *asmi*—I am; *vasukih*—Vasuki.

TRANSLATION

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vasuki, the chief.

PURPORT

The thunderbolt, indeed a mighty weapon, represents Krsna's power. In Krsnaloka in the spiritual sky there are cows which can be milked at any time, and they give as much milk as one likes. Of course such cows do not exist in this material world, but there is mention of them in Krsnaloka. The Lord keeps many such cows, which are called *surabhi.* It is stated that the Lord is engaged in herding the *surabhi* cows. Kandarpa is the sex desire for presenting good sons; therefore Kandarpa is the representative of Krsna. Sometimes sex is engaged in only for sense gratification; such sex does not represent Krsna. But sex for the generation of good children is called Kandarpa and represents Krsna.

TEXT 29

anantas casmi naganam
varuno yadasam aham
pitrnam aryama casmi
yamah samyamatam aham

SYNONYMS

anantah—Ananta; *ca*—also; *asmi*—I am; *naganam*—of all serpents; *varunah*—the demigod controlling the water; *yadasam*—of all aquatics; *aham*—I am; *pitrnam*—of the ancestors; *aryama*—Aryama; *ca*—also; *asmi*—I am; *yamah*—the controller of death; *samyamatam*—of all regulators; *aham*—I am.

TRANSLATION

Of the celestial Naga snakes I am Ananta; of the aquatic deities I am Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, lord of death.

PURPORT

Among the many celestial Naga serpents, Ananta is the greatest, as is Varuna among the aquatics. They both represent Krsna. There is also a planet of trees presided over by Aryama, who represents Krsna. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet, and after death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

TEXT 30

prahladas casmi daityanam
kalah kalayatam aham
mrganam ca mrgendro 'ham
vainateyas ca paksinam

SYNONYMS

prahladah—Prahlada; *ca*—also; *asmi*—I am; *daityanam*—of the demons; *kalah*—time; *kalayatam*—of subduers; *aham*—I am; *mrganam*—of animals; *ca*—and; *mrgendrah*—the lion; *aham*—I am; *vainateyah*—Garuda; *ca*—also; *paksinam*—of birds.

TRANSLATION

Among the Daitya demons I am the devoted Prahlada; among subduers I am time; among the beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

PURPORT

Diti and Aditi are two sisters. The sons of Aditi are called Adityas, and the sons of Diti are called Daityas. All the Adityas are devotees of the Lord, and all the Daityas are atheistic. Although Prahlada was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Krsna.

There are many subduing principles, but time wears down all things in the material universe and so represents Krsna. Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuda, the bearer of Lord Visnu, is the greatest.

TEXT 31

pavanah pavatam asmi
ramah sastra-bhrtam aham
jhasanam makaras casmi
srotasam asmi jahnavi

SYNONYMS

pavanah—the wind; *pavatam*—of all that purifies; *asmi*—I am; *ramah*—Rama; *sastra-bhrtam*—of the carriers of weapons; *aham*—I am; *jhasanam*—of all aquatics; *makarah*—shark; *ca asmi*—I am also; *srotasam*—of flowing rivers; *asmi*—I am; *jahnavi*—the River Ganges.

TRANSLATION

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Krsna. And of rivers, the greatest in India is the Mother Ganges. Lord Ramacandra, of the *Ramayana*, an incarnation of Krsna, is the mightiest of warriors.

TEXT 32

sarganam adir antas ca
madhyam caivaham arjuna
adhyatma-vidya vidyanam
vadah pravadatam aham

SYNONYMS

sarganam—of all creations; *adih*—beginning; *antah*—end; *ca*—and; *madhyam*—middle; *ca*—also; *eva*—certainly; *aham*—I am; *arjuna*—O Arjuna; *adhyatma-vidya*—spiritual knowledge; *vidyanam*—of all education; *vadah*—natural conclusion; *pravadatam*—of arguments; *aham*—I am.

TRANSLATION

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the Self, and among logicians I am the conclusive truth.

PURPORT

Among created manifestations, the total material elements are first created by Maha-Visnu and are annihilated by Lord Siva. Brahma is the secondary creator. All these created elements are different incarnations of the material qualities of the Supreme Lord; therefore He is the beginning, the middle and the end of all creation.

Regarding the spiritual science of the Self, there are many literatures, such as the four *Vedas*, the *Vedanta-sutra* and the *Puranas*, the *Srimad-Bhagavatam* and the *Gita*. These are all representatives of Krsna. Among logicians there are different stages of argument. The presentation of evidence is called *japa.* The attempt to defeat one another is called *vitanda,* and the final conclusion is called *vada.* The conclusive truth, the end of all reasoning processes, is Krsna.

TEXT 33

aksaranam a-karo 'smi
dvandvah samasikasya ca
aham evaksayah kalo
dhataham visvato-mukhah

SYNONYMS

aksaranam—of letters; *akarah*—the first; *asmi*—I am; *dvandvah*—dual; *samasikasya*—compounds; *ca*—and; *aham*—I am; *eva*—certainly; *aksayah*—eternal; *kalah*—time; *dhata*—creator; *aham*—I am; *visvato-mukhah*—Brahma.

TRANSLATION

Of letters I am the letter A, and among compounds I am the dual word. I am also inexhaustable time, and of creators I am Brahma, whose manifold faces turn everywhere.

PURPORT

Akara, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature. Without *akara,* nothing can be sounded; therefore it is the beginning of sound. In Sanskrit there are also many compound words, of which the dual word, like Rama-krsna, is called *dvandvah.* For instance, Rama and Krsna have the same rhythm and therefore are called dual.

Among all kinds of killers, time is the ultimate because time kills everything. Time is the representative of Krsna because in due course of time there will be a great fire and everything will be annihilated.

Among the creators and living entities, Brahma is the chief. The various Brahmas exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahmas are representatives of Krsna.

TEXT 34

mrtyuh sarva-haras caham
udbhavas ca bhavisyatam
kirtih srir vak ca narinam
smrtir medha dhrtih ksama

SYNONYMS

mrtyuh—death; *sarva-harah*—all-devouring; *ca*—also; *aham*—I am; *udbhavah*—generation; *ca*—also; *bhavisyatam*—of the future; *kirtih*—fame; *srih vak*—beautiful speech; *ca*—also; *narinam*—of women; *smrtih*—memory; *medha*—intelligence; *dhrtih*—faithfulness; *ksama*—patience.

TRANSLATION

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

PURPORT

As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Krsna. All species of life undergo six basic changes. They are born, they grow, they remain for some time, they reproduce, they dwindle and finally vanish. Of these changes, the first is deliverance from the womb, and that is Krsna. The first generation is the beginning of all future activities.

The six opulences listed are considered to be feminine. If a woman possesses all of them or some of them she becomes glorious. Sanskrit is a perfect language and is therefore very glorious. After studying, if one can remember the subject matter, he is gifted with good memory, or *smrti* One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is also another opulence.

TEXT 35

brhat-sama tatha samnam
gayatri chandasam aham
masanam marga-sirso 'ham
rtunam kusumakarah

SYNONYMS

brhat-sama—the *Brhat-sama; tatha*—also; *samnam*—of the *Sama-veda* song; *gayatri*—the Gayatri hymns; *chandasam*—of all poetry; *aham*—I am; *masanam*—of months; *marga-sirso 'ham*—the month of November-December; *aham*—I am; *rtunam*—of all seasons; *kusumakarah*—spring.

TRANSLATION

Of hymns I am the Brhat-sama sung to the Lord Indra, and of poetry I am the Gayatri verse, sung daily by brahmanas. Of months I am November and December, and of seasons I am flower-bearing spring.

PURPORT

It has already been explained by the Lord that amongst all the *Vedas,* the *Sama-veda* is rich with beautiful songs played by the various demigods.

One of these songs is the *Brhat-sama,* which has an exquisite melody and is sung at midnight.

In Sanskrit, there are definite rules that regulate poetry; rhyme and meter are not written whimsically, as in much modern poetry. Amongst the regulated poetry, the Gayatri *mantra,* which is chanted by the duly qualified *brahmanas,* is the most prominent. The Gayatri *mantra* is mentioned in the *Srimad-Bhagavatam.* Because the Gayatri *mantra* is especially meant for God realization, it represents the Supreme Lord. This *mantra* is meant for spiritually advanced people, and when one attains success in chanting it, he can enter into the transcendental position of the Lord. One must first acquire the qualities of the perfectly situated person, the qualities of goodness according to the laws of material nature, in order to chant the Gayatri *mantra.* The Gayatri *mantra* is very important in Vedic civilization and is considered to be the sound incarnation of Brahman. Brahma is its initiator, and it is passed down from him in disciplic succession.

The months of November and December are considered the best of all months because in India grains are collected from the fields at this time, and the people become very happy. Of course spring is a season universally liked because it is neither too hot

nor too cold, and the flowers and trees blossom and flourish. In spring there are also many ceremonies commemorating Krsna's pastimes; therefore this is considered to be the most joyful of all seasons, and it is the representative of the Supreme Lord Krsna.

TEXT 36

dyutam chalayatam asmi
tejas tejasvinam aham
jayo 'smi vyavasayo 'smi
sattvam sattvavatam aham

SYNONYMS

dyutam—gambling; *chalayatam*—of all cheats; *asmi*—I am; *tejah*—splendid; *tejasvinam*—of everything splendid; *aham*—I am; *jayah*—victory; *asmi*—I am; *vyavasayah*—adventure; *asmi*—I am; *sattvam*—strength; *sattvavatam*—of all the strong; *aham*—I am.

TRANSLATION

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

PURPORT

There are many kinds of cheaters all over the universe. Of all cheating processes, gambling stands supreme and therefore represents Krsna. As the Supreme, Krsna can be more deceitful than any mere man. If Krsna chooses to deceive a person, no one can surpass Him in His deceit. His greatness is not simply one-sided-it is all-sided.

Among the victorious, He is victory. He is the splendor of the splendid. Among enterprising industrialists, He is the most enterprising. Among adventurers, He is the most adventurous, and among the strong, He is the strongest. When Krsna was present on earth, no one could surpass Him in strength. Even in His childhood He lifted Govardhana Hill. No one can surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

TEXT 37

vrsninam vasudevo 'smi
pandavanam dhananjayah
muninam apy aham vyasah
kavinam usana kavih

SYNONYMS

vrsninam—of the descendants of Vrsni; *vasudevah*—Krsna in Dvaraka; *asmi*—I am; *pandavanam*—of the Pandavas; *dhananjayah*—Arjuna; *muninam*—of the sages; *api*—also; *aham*—I am; *vyasah*—Vyasa, the compiler of all Vedic literature; *kavinam*—of all great thinkers; *usana*—Usana; *kavih*—the thinker.

TRANSLATION

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

PURPORT

Krsna is the original Supreme Personality of Godhead, and Vasudeva is the immediate expansion of Krsna. Both Lord Krsna and Baladeva appear as the sons of Vasudeva. Amongst the sons of Pandu, Arjuna is famous and valiant. Indeed, he is the best of men and therefore represents Krsna. Among the *munis,* or learned men conversant in Vedic knowledge, Vyasa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this age of Kali. And Vyasa is also known as an incarnation of Krsna; therefore Vyasa also represents Krsna. *Kavis* are those who are capable of thinking thoroughly on any subject matter. Among the *kavis,* Usana was the spiritual master of the demons; he was extremely intelligent, far-seeing, political and spiritual in every way. Thus Usana is another representative of the opulence of Krsna.

TEXT 38

dando damayatam asmi
nitir asmi jigisatam
maunam caivasmi guhyanam
jnanam jnanavatam aham

SYNONYMS

dandah—punishment; *damayatam*—of all separation; *asmi*—I am; *nitih*—morality; *asmi*—I am; *jigisatam*—of the victorious; *maunam*—silence; *ca*—and; *eva*—also; *asmi*—I am; *guhyanam*—of secrets; *jnanam*—knowledge; *jnanavatam*—of the wise; *aham*—I am.

TRANSLATION

Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom.

PURPORT

There are many suppressing agents, of which the most important are those that cut down the miscreants. When miscreants are punished, the rod of chastisement represents Krsna. Among those who are trying to be victorious in some field of activity, the most victorious element is morality. Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly. The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Krsna Himself.

TEXT 39

yac capi sarva-bhutanam
bijam tad aham arjuna
na tad asti vina yat syan
maya bhutam caracaram

SYNONYMS

yat—whatever; *ca*—also; *api*—may be; *sarva-bhutanam*—of all creations; *bijam*—the seed; *tat*—that; *aham*—I am; *arjuna*—O Arjuna; *na*—not; *tat*—that; *asti*—there is; *vina*—without; *yat*—that; *syat*—exists; *maya*—by Me; *bhutam*—created; *caracaram*—moving and unmoving.

TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being-moving or unmoving-that can exist without Me.

PURPORT

Everything has a cause, and that cause or seed of manifestation is Krsna. Without Krsna's energy, nothing can exist; therefore He is called omnipotent. Without His potency, neither the movable nor the unmovable can exist. Whatever existence is not founded on the energy of Krsna is called *maya,* that which is not.

TEXT 40

nanto 'sti mama divyanam
vibhutinam parantapa
esa tuddesatah prokto
vibhuter vistaro maya

SYNONYMS

na—nor; *antah*—a limit; *asti*—is there; *mama*—of My; *divyanam*—divine; *vibhutinam*—opulences; *parantapa*—O conquerer of the enemies; *esah*—all this; *tu*—that; *uddesatah*—examples; *proktah*—spoken; *vibhuteh*—opulences; *vistarah*—expanded; *maya*—by Me.

TRANSLATION

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

PURPORT

As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained. Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

TEXT 41

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

SYNONYMS

yat yat—whatever; *vibhuti*—opulences; *mat*—having; *sattvam*—existence; *srimat*—beautiful; *urjitam*—glorious; *eva*—certainly; *va*—or; *tat tat*—all those; *eva*—certainly; *avagaccha*—you must know; *tvam*—you; *mama*—My; *tejah*—splendor; *amsa*—partly; *sambhavam*—born of.

TRANSLATION

Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.

PURPORT

Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Krsna's opulence, whether it be in the spiritual or material world. Anything extraordinarily opulent should be considered to represent Krsna's opulence.

TEXT 42

atha va bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

SYNONYMS

athava—or; *bahuna*—many; *etena*—by this kind; *kim*—what; *jnatena*—knowing; *tava*—you; *arjuna*—O Arjuna; *vistabhya*—entire; *aham*—I; *idam*—

this; *krtsnam*—all manifestations; *eka*—one; *amsena*—part; *sthithah*—situated; *jagat*—in the universe.

TRANSLATION

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

PURPORT

The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul. The Lord here tells Arjuna that there is no point in understanding how things exist in their separate opulence and grandeur. He should know that all things are existing due to Krsna's entering them as Supersoul. From Brahma, the most gigantic entity, on down to the smallest ant, all are existing because the Lord has entered each and all and is sustaining them.

Worship of demigods is discouraged herein because even the greatest demigods like Brahma and Siva only represent part of the opulence of the Supreme Lord. He is the origin of everyone born, and no one is greater than Him. He is *samata,* which means that no one is superior to Him and that no one is equal to Him. In the *Visnu-mantra* it is said that one who considers the Supreme Lord Krsna in the same category with demigods-be they even Brahma or Siva-becomes at once an atheist. If, however, one thoroughly studies the different descriptions of the opulences and expansions of Krsna's energy, then one can understand without any doubt the position of Lord Sri Krsna and can fix his mind in the worship of Krsna without deviation. The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is. Pure devotees, therefore, concentrate their minds in Krsna consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and worship of Krsna are very clearly indicated in this chapter in verses eight to eleven. That is the way of pure devotional service. How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.